A chriſten ſen-
tence and true iudgement
of the moſte honora-
ble Sacrament
of Chriſtes bo-
dye & bloud
declared
both
by the auctorite of the
holy Scriptures
and the aun-
cient Doc-
tores.

Very neceſſary to be redde in this
tyme of all the faythfull.

Concernynge the discorde and baryaunce that is spronge and daylye encreaseth of the sacrament of vnitie and vnderstandynge of ỏ wordes of our sauyoure christ iesu that no man shulde be disquieted or troubled in conscience me thought it necessarye to wryte a shorte instruction wherin by gods grace I shall so pacefye both the parties that without cõtencion they shall admytte eche other īto brotherly loue accordige to christes exhortaciõ, whiche wolde haue vs to loue eche other as he hath loued vs and wolde haue loue to be the token of his very disciples and faythfull folowers.

✠

The fyrst Chapter proueth that it is none article of oure fayth necessary to saluacion.

Fyrste We must all acknowlege that it is none article of our fayth, whych can saue vs nether which we are bounde to beleue vnder the payne of eternall dampnacion, for yf I shulde beleue that his verye naturall bodye both flesche & bloud were materyally in the bread and wyne, that shulde not saue me seynge manye beleue that, & receaue it to theyr dampnacion. For it is not his presence in the bread that can saue me, but his presence in my harte thorowe fayth in his bloud which hath washed out my sinnes and pacefyed the fathers wrathe

towardes me. And agayne yf I do not beleue ỹ his bodyly preſence is in the bread and wyne that ſhall not dampne me. For it is not his abſence out of the bread that can dampne me, but the abſence out of my harte thorowe vnbeleke, now yf they wolde here obiecte ỹ though it be truth ỹ the abſence out of the bread of it ſelfe coulde not dampne vs, yet are we bounde to beleue it be cauſe of godes worde, whiche who beleueth not as muche as in hym is, he maketh god a lyar. And therfore of an obſtinate mynde not to beleue his wordes may be an occaſyon of dampnacion. To this we maye anſwere ỹ we beleue godes worde and knowledge that it is true, but in this we diſſente whether it be true in the ſence that we take it in, or in ỹ ſence that ye take

it

ſt in, And we ſay agayne ẏ though ye haue as it appeareth vnto you the euident wordes of Chriſt, and therfore conſyſt in the barke of the letter, yet are we compelled by cō=ferryng of the ſcriptures togither, to enter within the letter and to ſearch out the mynde of our ſaui=our whiche ſpake the wordes, and we ſaye thyrdly that we do it not of an obtinat mynde for he that de fendeth a thynge obſtinately whe=ther it be true or falſe, is euer to be repzehended, but we do it to ſa=tiſfye our conſciences whiche are compelled by other places of ſcryp ture reaſons and doctors ſo to iud ge of it. And euen ſo ought you to iudge of your parte and to defēde your ſentences (not of an obſtyna=cy for then ye offende) but for to ſa tyſfie your conſcyẽces as touching

the Scriptures whiche cause you so to take it. And so ought neither parte to dyspise the other, for eche seketh the glory of God, & the true vnderstandynge of the Scripture.

The seconde Chapter sheweth the reason and Scriptures which cause vs otherwyse to take it thē ỹ cōmon multitude at this tyme do.

REgarde we therfore the precepte of our maister Christ euer norishyng brotherly loue in peace and vnitie, & yf ye can not otherwyse beare vs, yet admytte vs as weake brethern. And as touchynge the causes whiche compell vs so to iudge, we knowe ỹ Christe before his passion had a naturall body which he receyued of the vyrgyn

gin Mary thorowe the power of ꝯ holy ghost. This body we say was natural and not phantastical, but had the qualyties of an other body in all thyngs saue synne, neither was it more possible for that naturall body so beyng mortal and not glorysied to be in dyuers places at once, then for myne. So that whē we heare these wordes spokē, this is my body, and se that they were spoken before his body was glorysied, knowyng also that a naturall body vnglorysied cannot be in many places at once, and that yf these wordes were vnderstandē as they sounde, he shuld haue ben at ꝑ least in. xii. or. xiii. places at once in his Dysciples mouthes, and syttynge at the table with them, It causeth vs to loke better vpon it, and so to searche out the pure vnderstādyng.

Nowe yf ye obiect that he myght be in dyuers places at once, Then may we answere by the auctoryte of saynt Austen whiche sayth. Corpus in quo resurrexit in vno loco esse oporteth. His body wherin he rose must be in one place, and after determyneth that it cõtynueth in heauen, and shall so do vntyll the tyme that he shall come to iudge both quicke & deade. Nowe seyng saynt Austen sayth that his body (wherin he rose must be i one place which was his gloryfied body) thẽ may we well say that his body not glorified can not be in many places at once. And so must it nedes folowe that he can not be there in fleshe & bloude. Beslydes that ye can shewe no reason why he shulde be in many places at once, and not in all. But in all places at once he can not

not be, wherfore we muſt conclude that he can not be in many places at once. If ye ſay that he maye be in all places at once becauſe he is alſo God. We anſwere that the Angell at the ſepulchre ſayd Surrexit nō eſt hic. i. He is ryſen, and is not here. Wherfore yf ye ſay that he is in all places, then make ye the Angell a lyar. Furthermore what tyme he aſcēded the ſcripture teſtifieth that a cloude toke hym out of theyr ſyght, & that two men ſtode by the Diſciples and ſayd ye men of Galiley why ſtande ye gaſynge vp in to heauen? This ſame Jeſus whiche is taken vp from you into heauēu ſhall ſo come euen as you haue ſene hym go into heauē, here we thynke verily that Chriſt ment good erneſt. And ẏ in dede he was taken vp from them into heauen

as the Angell testyfieth, and ẏ frō thense he shall come to iudge the quicke and dead, as our Crede teacheth. Nowe yf ye can perswade your owne consciences and vnderstande the scriptures ẏ he played boo pepe with his Dysciples and dyd but make hym selfe inuisible onely. Than may ye take your pleasures, for Christe teacheth vs not to be contentious.

The thyrde Chapter declareth why christe vseth suche maner of speache, & the pure vuderstandyng of christes wordes.

If ye wolde then axe vs why christ shuld so say: & vse these playne wordes yf he wolde that it shulde be spiritually vnderstande

ſtande. To this we anſwere that it is the maner bothe of chryſte & his ſcryptures ſo to ſpeake for dyuers conſideracions: chryſte calleth hym ſelf a very vyne & his diſcyples vyne braūches wherwith he hath ſo effectiy ſet out his power, that a thouſande wordes coulde not expreſſe hym ſo lyuely. For where he ſayeth I am a very vyne there declareth he ſenſyble that as verely as the braūches of a naturall vyne can bryng forth no frute except they cōtinewe in the vyne, euen ſo can his diſcyples do nothynge except they abyde ī hym Nowe where he ſayth that he is a very vyne, he wolde not haue you bounde to beleue for an article of the fayth that he were a naturall vyne. But had leuer that ye vnderſtande it myſtycally that there is a cer-

certen proptie in this bine whiche doth so lyuely expresse hym that he can put no difference (for ỹ poynt) betweene a byne & hym selfe, but calleth hym selfe euen a very byne we vse it also in cõmon speache. If a man se his neyghboures horse hauynge a certen properte which his horse hath, then wyll he say this is my horse by and downe, not meanynge that the substance of his neighbours is his owne horse, but that there is a certen propertie in his neyghbours, whiche is so lyke his that they coulde not decerne the one from the other. Lykewyse Christ calleth hym selfe a doore, not that he hym selfis a materiall doore, but bycause the doore hath a certen propertie whiche doth well describe hym. For as no man can come within a stronge holde but by

by the dooze, Euen so can no man come vnto the father but thorowe Christ, and for this propertie doth he call hym selfe a dooze. And this doth he to expresse euen to our out warde senses what power he hath and what profyte commeth to vs thorowe hym. And euen so in this Sacrament he calleth the breade his body and the wyne his bloude not that the breade and wyne are his naturall flesche and bloude, but for certayne properties whiche are in them.

For he toke the bread and brake it and cõmaunded them to eate it, sayng this is my body which shal be gyuen for you. This do in remẽ braũce of me. As thoughe he shuld haue sayde these wordes Nowe is the tyme come that I must depart from you. Neuer thelesse I shall

gyue

gyue you suche a perfyt token be-
fore I go, that ye shall not doubte
but that I am yours. Loo I shall
be put to death and my bodye bro-
ken euen as ye se this bread broke.
Neuertheles be ye not dysmayde.
Take this bread, and eate it, and
swalowe it downe into your belyes
for this bread shall be vnto you e-
uen my very body whiche shall be
gyuen for you. For as verely as ye
are partakers of this bread, which
by youre senses ye knowe ye haue
within you, euen as surely shall ye
be partakers of my body whiche
shall be crucyfyed for you thoughe
it were done a thousande myle frō
you wherfore ye nede not to doubt
nor feare in myne absence, seynge
that the frute of my death shall be
as verely youres, as this breade,
whiche ye haue within you, but yf
ye

ye chuld fall into any myſtruſt, then
breke ye amonge your ſelues this
bread, & eate it in the remẽbraũce
of me, that it maye certyfie euen
your ſenſes ẏ you are partakers of
my body thorowe fayth, as verely
as ye are partakers of this breade
thorowe eatyng of it.

The fourth Chapter noteth an-
other maner of ſpeache & proueth
our expoſytyon by a proper ſym-
litude of the brydgrome & bryde.

THis is the pure vn
derſtandyng of Chriſtes
wordes, whiche many
authoryties cauſeth to
receyue, and alſo that it is the cõ-
mon phraſe of ẏ ſcrypture no man
can deny, whiche is but meanely
exercyſed in it. Were de ẏ Jacob
buyl-

buylded an alter, & called it God, the god of Israel we rede also that Jacob wrastled w̄ an angell & called the place Penell. i. The face of God, we read that ỹ pasch lambe was called the passynge by of the lorde with infynite other of suche phrases. Howbeit I thynke no man so inocent that he wolde contende and affyrme ỹ the very alter was the god of Israell, or ỹ place where he wrastled to be the very face of God, or the naturall lambe to be the passynge by of the Lorde, but suche names are gyuē that assoone as we heare them we myght knowe what was ment by them. As by example he called alter the god of Israell, that euen the very name it selfe shulde testyfie that it was made to put vs i remēbrauce of the very God of Israell. Lykewyse

wyse the place where he wrastled was called the face of God, that ẏ very name it selfe myght put vs in remẽbraunce that there Jacob had wrastled with God, & had seen hym face to face. Also the lambe was called pasouer, or the passyng by of the lorde, that the very name it selfe myght put vs in remẽbraũce that the lorde passynge by had slayne all the fyrste begotten in Egept. And euen so to oure purpose the bread is called the bodye, that the very name it selfe, myght put vs in remembraũce that his very body was broken for vs. And is as verely ours thorowe fayth as the bread is ours by eatyng of it. And therfore added he also these wordes. This do in remembraunce of me, whiche thynge expoundeth altogyther yf we had wytte.

If a brydegrome whiche had pro-
myſed fayth & trouth to his bryde
ſhulde departe into a farre coũtree
for neceſſary buſynes that he hath
then to comfort his brydes hart he
wolde ſay on this maner. I muſt
departe into a farre coũtree for vr-
gent matters. Neuertheles I ſhal
leaue you ſuche a tokẽ that ye ſhall
be as ſure of me, as though I were
here preſent with you. Take this
ryng and put it on your fynger for
it is my fayth & my trouth whiche
I haue promyſed to kepe with you.
And therfore kepe it in remẽbraũce
of me. And as ſurely as you haue
this ryng on your fynger, ſo ſure
may you be of me that I ſhall not
dyceyue you. So that yf ye ſhulde
any thyng myſtruſt me. Then be-
holde the ryng which is my fayth
and trouth, and it ſhal certyfy euen

your

your outwarde senses that I am yours. And moche more is this trewe in the Sacramēt, for a man may repent hym of his promes, & dyceyue his bryde, but Christe can not repent hym of his graciousfauour, wherw he loueth vs, he can be no lyar, neither can dyceyue vs. And therfore we nede not to doubt of his promes.

¶ The fyfth Chaptre sheweth the maner how it ought to be receued.

HEre also muste we touche somewhat as concernyng the receyuyng of it for therin are many vexed some be so fearfull to breake Christes institution, whiche gaue it in both the kyndes that they wholly abstayne & dare

not come at it. Except the preest wold gyue it cõsecrate in both kyndes, and some there are that neuer sticke at it, but receyue they wot not what hauyng no respecte vnto Christes institution. And both are deceyued, albeit the fyrst are more to be alowed, bycause they mest so row to breake Goddes ordinaũce. But I wyll shewe you a meanes howe ye shall euer receyue it accordyng to Gods institutiõ, although the preest wolde withdrawe it from you. Fyrste ye nede to haue no respect vnto ỹ priestes wordes which mynistreth it. For yf ye remembre for what entẽt Christ dyd institute the Sacrament and knowe that it was to put vs in remembraũce of his body breakynge and bloudshedyng. And that it was done for our wealth, & we as sure of it thorowe bele-

beleuynge it (accordynge to his promes) as we are sure of the breade by eatynge of it. If as I say ye remembre this thynge (for which entent onely the preest speaketh these wordes) then yf ỹ preest leaue out these words or parte therof he can not hurte you, for ye haue already the effecte and fynall purpose for whiche he shulde speake them. And agayne yf he shuld wholy alter thẽ yet can he not deceyue you. For thẽ are ye sure that he is a lyar. And therfore whẽ he bryngeth the Sacrament vnto me, I wyll consyder christes mynde & istitution & not ỹ preestes wordes. And wyll thanke my heauenly father, saying on this maner. Blessed be thou moste dere and mercyfull father, which of thy tender fauour and benygnitie (not withstandyng oure greuous enor-

myties cōmytted agaynst ẏ (vouch sauedest to sende thyne owne dere and onely sone to suffre most vyle death for my redemption. Blessed be thou Christe Jesu my lorde and sauiour, which of thyne abundaūt pytie cōsyderynge oure myserable estate wyllyngly tokest vpon the to haue thy moste innocent body broken and bloudshedde to purge and washe me, whiche am laden with iniquite. And to certyfie vs therof haste lefte vs not onely thy worde, whiche may instructe oure hartes but also a visible token to certyfie euen oure outwarde senses of this great beneficte that we shulde not doubt but that thy body and frute of thy passion are oures as surely as the bread whiche by oure senses we know that we haue within vs. Blessed be also that spirite of veri-

tie,

tie, whiche is sent from God oure father thorowe our sauiour Christ Jesu to lyghtē our darke ignorāces and leed vs thorowe fayth into the knowledge of hym which is all veritie, strength we beseche the our fraile nature & encrease oure fayth that we may prayse God our moste mercyfull father, and Christe his sone our sauyoure and redemer, & the (with them) whiche arte our cō forter to whom be all honour and prayse Amen.

Thus shalte thou receyue it accordynge to Christes institution & though thou se that the priest bringeth wyne vnconsecrate, yet neuer stycke at that, for as surely shall it certyfie thy conscyence & outwarde senses though he consecrate it not (so that thou knowe what is ment therby) as though he made a thou

lande blessynges ouer it, and loke what we haue spoken of the bread and euen the same mayst thou verily on the wyne. So that we nede to be no longer.

But cõmytte you to God delyrynge hym to open his lyght more aboundauntly vnto vs all that we may walke therin prayslynge hym eternally. Amen.

Contra Parisienses, de contemptu mundi.

God saue the Kynge.

Imprynted by me Rychard de Myer.
Cum priuilegio
Ad imprimendum
solum.

5190a

Christian Sentence

5190a

Christian Sentence

H H 53/4

5190a
Christian

Perfect
Bernard Quaritch Ltd
[illegible]
2/2/21